THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"Holiness unto the Lord."

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DISCOURSE BY ELDER ERASTUS SNOW,

DELIVERED AT THE 42ND SEMI-ANNUAL CONFERENCE, SALT LAKE CITY, OCTOBER 7, 1872.

(Reported by David W. Evans.)

I am afraid I shall not be able to make you hear unless you wish to hear. God has said that Zion shall be as a city set upon a hill, whose light can not be hid. We are called to be the children of Zion. The Lord has declared that Zion consists of the pure in heart. He has said, further, that the nations of the earth have corrupted their way before him, and, referring to Babylon, his command to his Saints is: "Come out of her, O my people, that ye be not partakers of her sins, that ye receive not of her plagues." The Bible is full of prophecies delivered by the Prophets and Patriarchs, and by the Savior and his Apostles, concerning the day and age in which we live. The end draweth nigh, and the time approacheth speedily when the Lord will make a full end of all nations who fight against Zion, who reject his law, and harden their hearts against him, his precepts and his government. It is our high privilege to bear this testimony, and the testimony we have to bear unto the people of the 19th century is but a renewal of that which was borne by Prophets and Saints in days past and gone. They spoke of the time in which we live by the spirit of prophecy and revelation, which was like one looking through a glass darkly, yet it is our privilege to behold with our eyes and to hear with our ears those things which Prophets and Patriarchs long desired to see, but died without the sight. The duty especially enjoined upon us to-day is to awake to righteousness, and consider the calling wherewith God has called us. We should consider that God has separated us by the preaching of his word and by the testimony of Jesus, and has called us to be a distinct people—distinct in this particular, that we separate ourselves from sin and wickedness, and, as far as possible, from the company of sinners, and from all those customs and habits that tend to darken, degrade and abase the human mind, and cultivate those which will sanctify the affections, purify the heart, and ennoble the whole being of man, and fit us, as far as in us lies, to regenerate ourselves and our race. In short, God desires and has put forth his hand to exalt

his people from their low degree, and to lift them up and to make of them a peculiar people, a holy nation, a kingdom of priests unto the Most High God and the Lamb.

In all this, is there anything that can hurt, destroy or injure, in any wise, any portion of our fellowmen who do not feel disposed to join us in this glorious work, or engage with us in this noble enterprise? Not at all. The salvation of God is revealed for the good of all men who will receive it. The Gospel is offered without money and without price to all flesh, and the testimony that we bear to the world is that Jesus died for all, and that through the shedding of his blood salvation may come unto all men who will believe and yield obedience unto the requirements of his Gospel. The government which is inaugurated and established among men by the preaching of the Gospel, and the administration of its holy ordinances, is a government of peace, love and goodwill to men, prompting those who receive it to do good unto all, but especially unto the household of faith.

The duties which are enjoined upon us are, first, to our own household—the household of God, those who have been baptized into Christ by being born again of the water and of the Spirit, and become the children of God by adoption. Next, to all men who have not thus been translated from the kingdom of darkness into the kingdom of God's dear Son; and that love which is wrought in the Saints of God by the fire of the Holy Ghost through faith in and obedience to the Gospel, prompts all who are brought under its influence to yield obedience to its requirements, and to labor for the well-being of every creature that bears the form of God.

There is nothing in the constitution of the Gospel, or the organization of the Church of Christ and the kingdom of God among men, and the precepts that are taught of God and his servants, that would in the least degree inflict injury or withhold blessings from any member of the family of man, inasmuch as they place themselves in a condition to receive them, and are willing to accept them. But God has ordained certain everlasting principles of truth by which his people may be exalted, and without which they can not be exalted into his presence and to the enjoyment of his glory. All things are governed by law, and all good and wholesome laws, which are ordained and enacted by men, designed for the peace, prosperity and well-being of their fellow-creatures, should be respected, maintained and honored by all people, and this is one of the duties enjoined upon all Saints in all the commandments and revelations of God to his people.

It is, further, the duty of all who are entrusted with the administration of law, in any department whatever, to act in good faith, in all purity and integrity, and in good conscience for the well-being and happiness of their fellow-creatures in the administration of justice, truth and judgment; and it should be the aim of all law-makers to consult the best interests of the people from whom they derive authority, or in whose behalf they are called to act. It is the duty of Latter-day Saints, and of all good people, to honor all laws and regulations that are ordered for the freedom of all flesh. And if there are people who do not feel disposed to, or who can not, receive the testimony of the Lord Jesus, they are left with as much freedom to enjoy the rights and privileges which are accorded to them as the children of God on the earth, as though they did believe, taking and suffering the consequences of their own unbelief, which consequence will be a failure to attain to the blessings which are revealed, and which God deigns to bestow upon the obedient and faithful.

The word of the Lord unto all flesh is, "Come unto me, all ye ends of the earth, and be ye saved. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light." If any doubt the yoke of Christ being easy and his burden being light, let them try the experiment, and demonstrate for themselves. If there are any either, within or without the Church of Christ, who feel his yoke to be heavy and galling, and his burden not to be easy, I can inform them that they have not taken upon themselves

the yoke of Christ, they are not bearing his burden, for they are not meek and lowly of heart, they have not learned their lessons correctly—how to govern and control their own spirits by the principles and spirit of the everlasting Gospel. There is nothing in its nature that is oppressive, galling or hard to bear. In saying this I give the experience of my life, for it has been devoted from my childhood to the contemplation of these glorious truths, with an earnest endeavor to apply them practically unto myself, and I have demonstrated them, and I speak that which I know and have experienced, and most assuredly believe and testify of them. And many there are who believe this testimony and are able to corroborate it; and those who are not, and have not experienced it in their lives have the privilege of doing so.

It is our duty to sanctify the Lord in this land that he has given us for an inheritance, by observing, not only the law of tithing, which is one means which he has given us for that purpose, but by observing every precept that emanates from him, and living by every word that proceeds from his mouth, not forgetting the words of wisdom, which are designed to improve us in a physical point of view, to add strength to our bodies, lengthen our lives, to increase our powers of endurance, and to increase the strength, efficiency and power of the rising generation. Every institution which God has established in our midst—social, political and religious—is designed for our improvement, individually and collectively, as a people and as families, to prolong our lives and to increase our usefulness and our ability for good in the earth; and if we observe these principles and apply them diligently in our lives, praying earnestly with our families and in secret to the Lord for wisdom in doing so, our light will continue to shine, our strength to increase and our influence both at home and abroad, on the earth and in the heavens, before God, Angels and good men, and the strength, union, faith, light and purity of the lives of the Latter-day Saints will be a terror to evil-doers.

What can men do against the Lord, and against the people who fear him and are united in good works? What can the arm of flesh accomplish but its own discomfiture? The weapons of the people of God are not carnal, but they are mighty through faith. We war not against flesh and blood, but against spiritual wickedness in high places, and against corruption wherever it is found, reproving sin, folly, deception, dishonesty and wickedness of every kind. And if there are those who profess to be Saints, and who do not live the life of Saints, whose light is not shining, whose lamps are not trimmed and burning, whose lives and characters, precepts and examples do not correspond with the principles of the Gospel, this only testifies to the weakness of men and is nothing against the truth, the testimony of Jesus, or against the testimony of those who do live their religion and magnify their calling as Saints, and whose precepts and examples correspond. If some do not believe, will that make the truth of God of none-effect or less valuable? And what if some do not make their lives correspond with their doctrines and precepts, it will but show more vividly and clearly the character of those who are clean and pure, and who do love the truth and delight to honor it.

I am a witness of the truth which God has revealed unto man pertaining to the fullness of the Gospel: that Jesus is the Son of God, the Savior of those who will receive him, and that he has laid the foundation for a more glorious and extended salvation than the majority of us are capable of conceiving and properly comprehending; and his work is onward in the earth, and it will continue onward and upward, until the nations of the earth shall be warned, and all people who will hear may hear and receive the Gospel, be numbered with his children, be gathered into his fold, become the children of Zion, and prepared for his coming, for at the appointed time, which he has foretold, and which time is in the bosom of the Father, the Son will surely come in the clouds of heaven and the holy angels with him, to assume the reins of government on the earth, and to reign King of kings and Lord of Lords. Then,

all those who will not bow to his sceptre, yield obedience to his rule, and accept of his government and of his dominion will be cut off. Then comes the time spoken of when every knee that remains shall bow, and every tongue confess, to the glory of God the Father, that Jesus is the Christ.

It is to lay the foundation of this work, and to prepare a people for this era that the Lord called his servant Joseph Smith, and revealed unto him the fullness of the Gospel in this, the 19th century. Elder Rich testified that he knew, by the revelations of God to himself, that Joseph Smith was a Prophet of God. The question will arise in the minds of the unbelieving, How can this be? They marvel, like Nicodemus marvelled when Jesus told him he must be born again. He wondered within himself how a man could be born again, how, when he was old, he could enter a second time into his mother's womb and be born. The marvel rises in the minds of many, How can a man know for himself that Joseph Smith was truly called to be a Prophet, seer and revelator to this generation? That God did reveal to him the fullness of the Gospel? That the Book of Mormon contains the fullness of the Gospel—the same that was taught and revealed by the Savior and his disciples, as recorded in the New Testament? How can a man know that Angels administered to him? That God opened the visions of heaven to the Prophet Joseph Smith? I answer, They may know it precisely as the Apostle Peter knew that Jesus was the Christ, the Son of the living God. It is in this manner that Elder Rich knows that Joseph Smith was a Prophet; it is in this manner that I know he was a Prophet and a servant of God raised up to commence this work in the earth, and to lay the foundation of the Church and kingdom of God on the earth. When Jesus asked Peter and the rest of the Apostles, "Whom do men say that I, the Son of Man am?" They answered, "Some think thou art Elias; others that thou art John the Baptist risen from the dead; others that thou art Jeremiah or one of the Prophets." "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." "Blessed art thou Simon Barjonah, flesh and blood hath not revealed this unto thee, but my Father who is in heaven; and verily I say unto thee upon this rock I will build my Church, and the gates of hell shall not prevail against it." Not upon Peter, not his person, for he was flesh, and must pass away like the flower of the field. It was not on Peter, or his successors in office, as is taught by the Romish church. Then who and what was this rock Christ referred to? It was the rock of revelation, revelation from the living God. "On this rock," said the Savior, "I will build my my Church, and the gates of hell shall not prevail against it." And I repeat that I know the truth of the Gospel, as Peter knew that Jesus was the Christ, by revelation unto me from the Father who is in heaven, and I bear this testimony unto you.

I know that there are many, very many, whose testimony has been proclaimed in the ears of this generation, and is recorded in heaven. Their words are like the precious things that John saw in the vials that were before the throne of God, and their testimony will remain, and blessed are all those who receive it. Blessed be the Lord God who revealed these things unto Peter and unto his servant Joseph, and who has revealed it unto many more who have sought him with an earnest desire to know his ways! Blessed are those who fear him and keep his commandments!

May God help us to live as Saints, and let our light shine! May God seal the testimony of the Twelve upon the hearts of those who desire it, that they may come unto and walk in the light, be saved through the truth, and inherit exaltation with the sanctified, is my prayer, for Christ's sake. Amen.

Every degree of guilt incurred by yielding to temptation, tends to debase the mind, weaken the generous and benevolent principles of human nature, and make cowards of its victims.

SENSITIVE FOLK.

Wooden people are unpleasant enough to deal with, but sensitive folk are more so. If the one cannot be stirred by anything short of an earthquake or a ten-pounder, the others are always on the quiver like animated aspens, and are as easy to start as a young doe in the bracken. You break yourself to pieces against the stolidity of the one, but you know no rest or peace under the fretful animation of the other. Wooden people offend your sensibilities and wound your moral vitality, so to speak; but sensitive folk insult your reason, and disquiet your common sense. The first are like granitic barriers, through which no passage can be made by the ordinary wayfarer. The last are pools of quicksilver which scatter at a touch, and which a breath can set in motion. Between the two, you of the strong pulse and healthy brain have a hard time of it; but on the whole you find your very sensitive folks the more difficult and the most disturbing.

Sensitive folk are always people of small self-esteem and an inordinate love of approbation; generally, too, they are people of large affections and a vivid imagination. The facility with which they can be bent, and their capacity for being snubbed, are on a par. No shying horse is more convinced that a quiet heap of stones by the wayside is something of which to be afraid, than your sensitive folk are assured you mean to slight and humiliate them when you mean only to do them a kindness, or perhaps mean nothing at all. You ask them to dinner on Tuesday with the Smiths, and they are wounded beyond measure that you did not invite them on Wednesday with the Browns. You neglect to introduce them to the Robinsons, and they quarrel with you on the ground that you knew they wanted to be introduced to the Robinsons, and this was just the opportunity; or you introduce them in a manner that displeases them, and bring forward, as the link of relation, the very circumstance of their condition they desire to keep hidden. You speak in terms of commiseration of poor Mrs. A., who has just lost her favorite child, and they think you cast a slur on their grief, in their first mourning for their father. You praise young Maulstick's picture in the Academy; and they feel a pang of sensitive jealousy that you do not include in your praise their magazine article of last month. If you express your affection for the "Does," you imply want of affection for them—the "Roes." They can never join hands in any company whatsoever, or sing chorus with the rest. They must always be individualized, separated, and specially chosen; and if you do as they desire, even then you may trip, let your walk be ever so careful, and offend the sensibilities you set yourself to soothe.

Of that great dignity which is not easily offended, because it knows its own position and keeps it, sensitive folk understand nothing. Reflections as they are of every other person's face, echoes of every other person's voice, they have no centralized point of self-support, but quiver without balance according to the hand that is laid on them. They may be people of superior attainments and undoubted social status, but they can be made miserable by the affected contempt of an ignoramus, and the paltry airs of a parvenu are as flies in their ointment and poison in their wine. Women of mature age and dignified surroundings —they angrily resent, or flush and cower before the pert giggle of a knot of silly girls. Men of wealth and solid character—they burn with sensitive shame, or a sensitive wrath, when a puppy in the hunting field "shows them the way" with an air, or makes a feint of overlooking them on the steps of the club. To be set right on a statement, to be corrected on a matter of fact, is, to them, to be made unreasonably angry, or as unreasonably humiliated. They have been known to become the unforgiving enemies of really quite innocent and benign people for no worse sin.

As friends standing too close for the public disruption of relations, you are yet always in hot water with them privately on the ground of wounded

affections. If you do not offend their social dignity, you hurt their love; and, with the best will in the world to make them happy, you find to your sorrow and dismay that you only succeed in making them wretched. If it is your wife who is one of your sensitive folks, your days are clouded with gloom and your nights are deluged in tears. You forgot the ordinary salutation when you came in, or the covenanted leave-taking when you went out. You called her Maria instead of Popsy; and you did not look up from your book when she asked you to admire baby's new frock. You said that her cousin played divinely, and you praised her sister's excellently arranged *menu*. For trifles such as these the sensitive partner of your cares and joys makes her life a burden to herself and to you, and wishes in an agony of grief that she had never been born; or, may be, she prophecies her speedy demise under the cruelty of your conduct, and then you will regret her, and wish you had treated her better. If, on the other hand, your sensitive friend is a man, with neither a saint nor an angel, but just a good-natured, motherly-minded woman for his wife, the same symphony is played to a variation of the original air. He is seen to be madly jealous of every good-looking fellow within hail, and to be always prodding himself with the supposition that his adored Julia would have been far happier had she married A. B. or C. instead of him. He asks her this question twenty times a day; but twenty answers in the negative do not satisfy his craving, or convince him that he is fighting with a shadow by his jealousy. A frank word, a friendly look, do more to build up his sensitive suspicion than a dozen asseverations can destroy; and a woman of an easy-going disposition and an unaffected manner, married to a man of this kind, is a woman who knows by experience the weight and meaning of a moral torture that never comes to an end.—*Globe.*

CAMP MEETING ECCENTRICITIES.

It has never been our good or bad fortune to have witnessed an Indian war dance, but from what we have read and heard of such scenes, and from what we have seen and heard at Methodist camp meetings, we should judge that there is not much difference between the two, especially when the latter becomes intensely excited. As a means of social Christian enjoyment undoubtedly camp meetings have their advantages, not only for Methodists, but for all other denominations of Christians; but as a means of promoting spiritual growth they have, like many other means, outlived their usefulness, and have now degenerated into huge land speculations, whereby a chosen few make money at the expense of the many who are called but not chosen. Viewing camp meetings either in their social or in their religious aspects we have never been able to comprehend why such unlimited license of word and deed should be granted to dwellers in the tented grove which would not be allowed nor be expected in the private dwelling or in the church. We cannot see the propriety of a score or a hundred men and women jumping upon the seats in a church as politicians do at mass meetings, and shouting, "Hurrah for Jesus," and clapping hands and falling on each others' shoulders and necks and bellowing like maniacs let loose from bedlam. And if there be no propriety in acting thus in a church, by what law and under the operation of what principle of physics or of morals is it permissible in a grove church? The Apostle Paul must have had some experience with highly emotional churches in his day, else he never would have written to the Christians as he did, cautioning them against all talking at once. He recommends the Christian brethren when assembled together to prophesy one by one, that all may learn and all may be comforted, and he forestalls the objections of some, who think they

cannot repress their enthusiasm, by assuring them that the spirits of the Prophets are subject to the Prophets. And there are many in the Church who think they are led by the Holy Spirit into these excesses, and to all such the Apostle declares that God is not the author of confusion, but of peace. While the individual soul may be benefited and relieved by a good shout or a hallelujah once and again, it is unquestionably true that strangers, and especially irreligious persons, are not edified, but, on the contrary, they receive the impression which Paul declared the unlearned and unbelievers would receive upon entering such a gathering of babbling Christians—namely, that they are all mad. This is one reason among many why camp meetings of to-day lack the spiritual power over sinners which they once possessed.

But eccentricity manifests itself in other forms besides these in camp meetings. It is seen and heard in its most ludicrous light in songs and prayers, and sometimes in preaching. Some of the most meaningless twaddle that can be gathered together is heard on camp grounds and passes for sermons. They contain neither the statement of the fact nor the relation of the experience which an eminent minister at the Sing-Sing meeting declared constitute preaching. It seems to be taken for granted also that any kind of trashy rhyme is good enough for the camp meeting, and people go to those gatherings surcharged with wretched doggerel. The good old songs of Wesley and Cowper, and Doddridge and Watts, and Montgomery and Toplady, and Newton and their compeers, are too tame, too pure, and too poetical to suit the feverish imaginations of the present generation of Methodists. If they could be equalled, or in any way nearly approached by the meteoric poets of to-day, we should not find fault, but it requires very little poetic knowledge to appreciate the superior sentiment and rhythm of the former.

The prayers, too, of camp-going Christians, lack that conciseness and purity of diction which a knowledge of the nature of prayer should and does impart. We have sometimes heard men pray that the Lord would knock some certain sinners heels over head, or that He would shake him over the bottomless pit without letting the guilty one fall in. We can scarcely imagine the effect such prayers must have on the souls that feel their burden of sin and are seeking salvation by faith in Jesus Christ; but it seems to us they ought to deter many from seeking, if they do not drive others away altogether, from the Cross. We heard a minister's wife lately, at a camp meeting, tell the Lord in her prayer what a good business her husband gave up that he might enter the ministry, and how rich he might be had he continued in business, and we could not escape the conviction that that much of the prayer was, to use a Hibernianism, no prayer at all. We have frequently heard men and women tell God how much they had done and suffered for His cause, and by implication how much they were entitled to receive from Him in return. And, again, persons praying often indulge in exhortations to the Lord how He should act in given cases, and to the people how they shall perform certain duties. Such sentences and phrases, however nicely rounded, are not prayers. They never reach the throne of God and are never answered to human hearts nor in human experience. The list might be extended almost indefinitely, but need not be. There are a few of the most prominent camp meetings of the country yet to be held, and their managers can make them models of Christian decorum if they will, and not permit a repetition of scenes which have disgraced other meetings, such as jumping about like lunatics, and promiscuous hugging, which is condemned by one of the leading Methodist papers of this city, in its last issue. Such scenes are a blot not only on Methodism, but on Christianity itself, and they give to the public that false impression of camp meetings which so generally, even almost universally, prevails.—*New York Herald.*

They only have lived long who have lived virtuously.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 17, 1872.

PRESIDENT SMITH'S PARTY.—Our latest advices from President Smith are of the 12th inst., written at Paris. The party were all well. On the 6th they went to Antwerp, and on the 8th to Brussels, going to the field of Waterloo on the 10th. The weather was damp, but five days were spent in Belgium very agreeably. At Antwerp the party saw many of the original paintings of Rubens, where the artist executed them, this city being his native place, but the party saw with regret that the adoration with which those paintings seemed to be regarded was little less than idolatry; thus having the opposite effect to that which the great painter intended. As works of art many of them are wonderful. The party inspected a factory of Brussels lace, which employs 3,000 hands, most of the work being done at the houses of the operatives. These labor 12 hours a day, for wages ranging from one franc to two and a half francs per day (9½d. to 2s. English). The work is very severe on the sight. One hundred and forty of these lace establishments are said to be in Brussels. The Roman Catholic religion is established by law in Belgium; some Protestant sects are tolerated, but none that baptize by immersion. The party attended one of the Brussels Roman Catholic places of worship on Sunday the 8th. During the visit to the battle field of Waterloo a heavy rain fell, but brother Smith writes, "we saw enough to enable us to understand the history of that transaction better than before, and felt richly paid by the visit." A very noticeable feature to the party, in traveling through Holland and Belgium, was the extensive cultivation of forest-trees.

The party arrived at Paris on the 11th. In traveling from Brussels to Paris they passed through a pleasant country, in a high state of cultivation. Though the people are suffering much from floods, a good many fields and some villages being partly under water. The French rejoice in the abundant crops of the past season. At Paris the party visited the American Embassy and were courteously received by the secretary of the Legation, the son of Mr. Washburne, the American Minister. The secretary said his father would not return before January. Brother Smith writes, "it looks sorrowful to witness the dilapidated condition of the Tuilleries. We spent several hours to-day (12th) in the Louvre, examining the works of art, which are worth a journey across the Atlantic to an admirer." The party were to remain in Paris till the morning of the 19th.

SOCIAL PARTY.—Pursuant to the kind invitation of Elder John Neff, President of Liverpool Conference, and of the Saints of the Over Darwen Branch, we, on Saturday the 14th inst., attended a social gathering of the Saints at that place. The little Hall was tastefully decorated, and was well filled with a

joyous company. After being plentifully supplied with refreshments, the company were entertained till 10 o'clock in the evening with singing and recitations, delivered by members of the Branch in a very creditable manner. The part songs were particularly well rendered, evincing much taste in the selection and talent in their execution.

On Sunday, the 15th, two meetings were held with the people, at which the good Spirit of the Lord presided.

CORRESPONDENCE.

GREAT BRITAIN.

Nottingham, Dec. 6, 1872.

President A. Carrington.

Dear Brother—After my arrival in Liverpool, and receiving from you my appointment to take the Presidency of Nottingham Conference, I at once came to my field of labor, and was received with much kindness at the Conference house by sister Burrows. Since that time I and Elder John Mendenhall have been traveling, visiting the Saints and Branches of this Conference. We have had full halls at almost every place we have visited. Many strangers have attended and paid marked attention; our meetings have been undisturbed, so that we have enjoyed our visits; I feel that good will result.

In traveling we find the Saints mostly very poor in this world's goods, though rich in the Spirit of God. We have counseled them to be careful in saving all they can to assist them to gather to Zion. I think the Saints will continue in well doing. We have registered several names on the I. E. book, which were not on before.

Myself and brother Mendenhall are united in our labors. He joins me in kind love to you and all at "42."

Praying the God of Israel to bless you with health and strength, and to preserve all my brethren in these lands, and to give us power to perform our duties as Elders of Israel, I remain your fellow-laborer in the Gospel of Peace,

JOHN I. HART.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 796.

When it was learned at Nauvoo that Brothers P. H. & B. H. Young, Richard Ballantyne, James Standing and James Herring had been kidnapped, writs were issued and a call made for a posse to go and arrest the kidnappers and rescue the prisoners. This company was under the command of William Anderson and William L. Cutler. They succeeded in arresting fifteen of the kidnappers, and found some of the property belonging to the men who had been kidnapped, but could not find them. Another company was raised at Nauvoo for the same purpose, and put under the command of Wm. E. Clifford. These movements excited the mob, and they circulated all manner of false rumors throughout Hancock and the adjoining counties respecting the intentions of the "Mormons," and used all their influence to get the surrounding counties to help them to drive the "Mormons" and "Jack Mormons," as they called those who were friendly to law and order, from the State.

Another cause of excitement in the county was the part taken, by the Saints residing there, in the election. When the Twelve Apostles left Nauvoo they gave particular counsel that the Saints should take no part in politics or interfere in the elections, as such a course would have a tendency to exasperate the mob, and cause them to commence hostilities upon the defenseless and poor who were left behind,

and to stop the sale of property by preventing the influx of new citizens into Nauvoo to make purchases. This counsel was neglected, and its neglect, besides producing bad feeling, was productive of no good result, for the opposite party beat the party for which the Saints voted in the county by a majority of several hundreds. It is said that this was done by making false returns.

Levi Williams, who led the mob which murdered the Prophet Joseph and his brother Hyrum at Carthage Jail, and who professed to be a Baptist minister, was very active in instigating the mob and giving them all the aid in his power. The mob succeeded in getting out writs for several new citizens who were objectionable to them, and tried to get them in their power for the purpose of murdering them, but failed to do so. The new citizens of Nauvoo held a meeting on the 12th of August, at which a report was made by the committee who waited upon the mob that had gathered at the house of Levi Williams, at Green Plains, to induce them to return peaceably to their homes. This committee stated that the utter recklessness and want of courtesy exhibited by the anti-Mormons precluded all hopes of treating with them. Several speeches were made and a committee of five appointed to draft resolutions expressive of the sense of the meeting. These resolutions set forth the threats of the mob to the effect, that if the new settlers of Nauvoo did not drive the Saints from said city across the Mississippi on or before the 10th of September following, they themselves would do so with their own hands in the most violent manner; also that the new settlers would not acknowledge the right of the anti-Mormon party to interfere with them or with their policy, also that they (the new settlers) still continued to place implicit confidence in the "Mormon" people and the pledges given by them relative to their departure for the West that season.

A man by the name of John Carlin was illegally appointed a constable by a justice of the peace, and he tried to raise a posse to go to Nauvoo for the purpose of arresting, upon illegally-issued writs, certain new citizens who had been wrongfully accused of crime. This was a mere pretext for the purpose of creating difficulty and driving the Saints from the city. Mr. William E. Clifford who was president of the trustees of the town of Nauvoo, but was not a Latter-day Saint, wrote and sent a letter by express to Governor Ford for assistance to protect the town against the mob. The Governor sent Major James R. Parker, of the Illinois militia, to Nauvoo, and gave him instructions, that in case of an attack on the city, he was to take command of such volunteers as might offer themselves, *free of cost to the State*, to repel it and to defend the city. In some correspondence between Parker and Carlin, Carlin said that he would treat him and his officers as a mob, if they attempted to molest him. In the mean time he was doing all in his power to raise an armed force to aid him in executing his pretended writs. Parker issued several proclamations, in one of which he declared Hancock County in a state of civil war. In this proclamation he said:—

"Nothing is more absurd than the idea that an armed force is necessary to execute civil process in Nauvoo. I hold myself in readiness to aid in executing warrants issued for the apprehension of any person in this place, or in any other part of the county, so soon as the armed force now assembled under pretence of a constable's posse shall have been disbanded."

General James W. Singleton, of Brown County, took the chief command of the mob. He was assisted by J. B. Chittenden, of Adams; N. Montgomery, of McDonough; James King, of Schuyler; J. H. Sherman, of Hancock; and Thomas S. Brockman, of Brown counties. Major Parker wrote to Singleton, the mob commander, for the purpose of effecting a compromise; to which Singleton replied. Parker again wrote, stating that the conditions were under consideration, and soliciting an interview with such persons as Singleton might name to agree upon the articles of settlement. Articles of agreement were drawn up, requiring all the Saints to leave within sixty days, and were signed in behalf of the anti-Mormons

by some of the parties above named, and by Major Parker, Mr. Smith, Mr. Reynolds, and Mr. Edmonds of Nauvoo. Instead of Parker defending the city and resisting the attack of the mob, as he should have done, he treated them as his equals, and made a treaty with them, agreeing to their terms and signing the agreement in his official capacity.

But the mob were not satisfied with these terms. Sixty days were too long for them to wait. Besides it was not the removal of the Saints they wanted; it was their blood. They wanted an opportunity to murder, to rob and to indulge in general violence. Singleton, when he found what a temper his officers and men were in, resigned his position as their leader. Chittenden also resigned. Singleton wrote to Smith, Reynolds and Parker stating that the mob had rejected the articles they had signed, which he thought were as fair as any reasonable or feeling man could ask the "Mormons" to do, and they must therefore consider him no longer connected with the mob camp in its future proceedings.

Carlin immediately appointed Thos. S. Brockman, of Brown County, to be leader of his party, who made "a soul-stirring speech to them," and gave orders to march. The mob themselves reported their number to be seven hundred, with many baggage wagons and every way prepared for a campaign; but it was believed they numbered over a thousand. Many of the new citizens of Nauvoo, feeling that danger was fast approaching, and expecting a general massacre, left the city for other parts. The remaining citizens, what few were fit for duty, prepared for the worst; but the large proportion of those belonging to the Church were sick and destitute and included many women and children.

ANCIENT AGRICULTURE.

In his laws, Moses made agriculture the basis of the State. According to this principle he apportioned to every citizen a certain portion of land, marked by fixed boundaries. Land grabbing speculations were prevented by the law, which required all lands in the commonwealth to revert to the heirs of the original owners on the jubilee year. The occupation of the farmer was held in honor from being thus protected by the fundamental law of the State. None were so rich or noble as to disdain to put their hand to the plow. (1 Kings, xix., 19; 2 Chronicles, xxvi., 10.) Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls, water was brought in aqueducts from great distances, and many kinds of manure were used. The hills were terraced to the very tops and planted with vineyards and gardens. They cultivated wheat, barley, millet, beans, and, perhaps, rice. (Isaiah xxviii., 25.) In agricultural implements the Hebrews were not so far behind the present age as we are prone to think. Isaiah lived 700 years before Christ, yet in his day iron plows were in use, for he prophesied of the time when swords should be turned to plow-shares and spears to pruning-hooks. This passage shows, too, that they had instruments for pruning vines and trees. The animals used in plowing were cattle and donkeys. Horses were not in common use among the Hebrews. The original method of harvesting grain was to pull up by the roots; but sickles were used among the Hebrews from the time of Joshua. Harvest among them was a time of rejoicing, cheerful songs being heard in every field. Threshing was effected by flails, the feet of animals, or by drags or rollers. Vineyards and olive groves were extensively and carefully cultivated. Culinary plants and fruit trees were among the first objects of attention. Palestine was said to flow with milk and honey. Bees were highly esteemed. Their hives were made of clay mixed with straw, but stores of honey were often found in

hollow trees and fissures of the rocks. (Psalm lxxxi., 16.) One remarkable provision of the Mosaic law in regard to agriculture was the Sabbath year. (Leviticus xxv., 1-7.) Every seventh year was a year of rest, not so much to the farmer as to the farm. Nothing was sown and nothing was reaped; the vines were not pruned; there was no gathering of fruit. The object of this regulation seems to have been to preserve the wild beasts, to let the land recover strength, and to teach the people to be provident and look out for the future. But the year was not spent in idleness. The people could hunt, fish, look after their bees and flocks, repair their buildings or furniture, manufacture cloth, or carry on commerce; and during this year the whole Mosaic law was to be read, and the people instructed in religious duty and the history of God's dealings with their nation.—*N. Y. Tribune.*

A MIGHTY RAILWAY PROJECT.

The narrow neck of country lying between the northern and southern continents of America is a decided obstruction to the free flow of modern commerce, and the brains of the best engineers in the world are perplexed with the problem of how to remove it. No less than seventeen different routes for ship canals to effect this object have been suggested within the past half century, and the labors of surveyors are not yet sufficiently near complete to settle definitely the feasibility or the reverse of slack-water navigation from ocean to ocean. Meanwhile, railway enterprise is invoked to transport ships from side to side of the Isthmian region, and a company in London is now soliciting capital to build a railway through Honduras to effect this object. The plan has been elaborated, and the estimate made, by James Brunlees, an eminent civil engineer, who proposes a track made up of six parallel rails, and having a gauge of twenty-five feet. The cars to run on this colossal road are to be large enough to carry each a ship weighing, laden, 2,000 tons, and having a length of 200 feet. Each end will have 240 wheels, and will weigh, of itself, 700 tons. To get the ships from the water into, or rather upon, the cars, hydraulic lifts, similar to those used in graving docks, will be employed. From five to ten locomotives will be required for each loaded car; and, in order to enable them to travel up heavy grades, recourse will be had to the old device of toothed wheels on the engines working on toothed supplemental rails provided to the track. As great strength in the track will be required, the rails of the track proper, need to be laid of iron weighing 120 pounds to the yard. As everything else is in the like proportion, it is not surprising that $75,000,000 are to be called for to foot the bills.—*American Manufacturer.*

RE-DISCOVERY OF THE OPEN POLAR SEA.

Capt. Johnson, who sailed from Fromsoe, Norway, May 8, 1872, with a crew of nine men, has just been heard from. Capt. Johnson directed his course toward the western half of the open sea, reaching in the latter part of the month the middle of the polar stream which bears vast masses of ice towards Spitzbergen, but which this year deflected towards Nova Zembla, leaving the western half of this sea free from ice. Spending a portion of the time in whale fishing, he had by August 16th reached 78 degrees north latitude and 30 degrees east longitude, where he came in sight of land. The land in these seas, however, has never been very definitely located. The whole sea to the south and east of this land Capt. Johnson found entirely free from ice on August 16th. On the 17th of August he anchored near the point of this land, in north latitude 79 degrees 8 minutes,

and east longitude 30 degrees 15 minutes, for the purpose of fishing and supplying himself with fuel from the immense piles of drift-wood which were accumulated along the shore. Landing to explore the land, which he was the first to set foot upon, he ascended a mountain near the coast, from which he obtained a view over a wide circuit. He thus discovered that the land formed a continuous though deeply indented island. There were also a number of small outlying islands. On the evening of the 17th of August Capt. Johnson again set sail, and followed during that night and the two successive days the entire east and south-east coast of the land, which was everywhere, as well as the open sea far and wide, wholly destitute of ice. Birds, seals and reindeer abounded, the latter of remarkable fatness. The immense longitudinal piles of driftwood, which ran along the eastern coast some 20 feet above the highest tidal mark, are suggestive of the current conditions of the Arctic ocean, and also of the meteorological and other atmospheric commotions in the "icy seas."

A STORY TOLD BY MY GRANDMOTHER.

Brother Edmund Ellsworth sends to the *Ogden Junction* the following story told by his grandmother; showing some of the early efforts in Massachusetts at legislation on the subject of marriage and natural increase:—

In the early settlement of Massachusetts when the city of Boston was but a *wee one*, the town was placarded, announcing a convention to be held in the large bowery on Boston Common, irrespective of sex or age to take in consideration the utility of petitioning the law making department at their earliest convenience to pass an act forbidding parties entering into matrimonial contracts who had not sufficient of this world goods to provide for the usual amount of increase under such circumstances expected.

When the congregation had assembled a rich influential man by the name of Burlingame was called to the chair, who responded, briefly stating his views on the subject, and delineating to some extent the misery in many instances following the marriage of the poor, showing their entire inability to educate, clothe and otherwise provide for their children; and closed his remarks by expressing his wish that any present wishing to adduce any argument for or against said proposition should use perfect liberty observing good order and proper respect.

He was followed by several gentlemen of the first rank, who indorsed the sentiments of the chair and warmly advocated the necessity of having restrictions placed on the present liberties extended to the poor in their matrimonial rights.

There was a pause, when an old lady arose to her feet supporting her tottering frame upon a long cane which she held in front of her. She wished with due respect to the chair and the other gentlemen who had expressed their opinions on the subject, to differ from the gentlemen who had spoken and would try and give her reason. She had been among the earliest settlers, had been poor and was so still. She was the mother of six hardy sons and three daughters. If an institution of this kind had been started and carried into effect in her early day, the colony would have been at least this many short of its present number. She believed from what she heard the time was near at hand when her sons and grandsons if poor would be wanted to fight for the liberty of our country. She had followed the profession of midwife for fifty years, and had been conversant with many of the incidents alluded to and many more, she had seen some children who were born in abject poverty through the perseverance and industry of their parents become educated, and who at the present time stood in the foremost rank in society. One case of this kind she would make mention of to prove her position to be correct.

About forty years ago she was called to attend on a neighbor who was about to be confined with her first child. On arriving at the house she was particularly struck with the poverty apparent

in all the surroundings. The house, composed of logs, had to all appearance been put up too late in the season to admit of its being finished, and the winds of a December night forced their unwelcome breath to the hearth of the cabin. She had not been called any too soon, as, in a very short time, her sick friend had a fine, well-developed male child in her arms, and she would admit that it caused some excitement on her part to find out there was not even a rag in the house to wrap it in; but she was not long in providing for better conveniences. She unpinned her apron, which was of the heavy homespun check style; this she held to the fire until she thought it would produce warmth and comfort to the little one, and immediately put the new-comer into it, who immediately uttered a terrific shriek, and upon examination, it was found she had burned the dear little fellow's posterior to a blister. She had to make the best of it she could; the little one and its mother were made as comfortable as possible under the circumstances; and on the following morning she started around among the neighbors on an errand of charity, the results of which were, the family was made comfortable. Those parents were of the right stripe; they worked and toiled, and when she was called to the same house on a similar occasion, she was much surprised to witness the great amount of comfort manifest. She had been acquainted with this family more or less ever since; they had raised a large family of children, all of which were well educated and among the first in town; and as further proof of this being a fact, if our hon. chairman would turn his back to the audience, and lower his unmentionables, she would show the scar of her hot apron to this day. The speaker's voice was here drowned with roars of laughter and cries of "Liberty for the poor."

The convention was adjourned *sine die*, minus a memorial to check the poor in marrying.

AMERICA—THE OLD WORLD.

America is looming up. The title of New World is merely relative, bestowed in consequence of the ignorance of Europeans a few generations back. But America challenges the Eastern hemisphere for age, nay, even lays claim to prior antiquity of settlement and development. A correspondent of the New York *Herald*, writing from Rio Janeiro, has the following, which, if true, and not a mere newspaper sensationalism, is certainly highly interesting—

There is now in preparation here for the press a work which is pronounced by very high authority to be one of transcendent interest and value to the scientific world. The subject is nothing less than the achieved discovery of the primitive language of man, the origin of at least the greater number of the principal known languages of ancient and modern nations, and this primitive language still extant, not as German, French, English, Italian and even American-philologists assert must be the case, if it ever could be found within some nook or corner of that great supposed mother of civilization, India, but in America as a tongue complete and perfect, beautifully organized, and still so little changed as to furnish clear explanations and definitions to the most notable words of such languages as the Sanscrit, Zend, Coptic, Hebrew, Chaldaic, Greek, Latin, German, &c.

Besides this, the author believes that he can fix with precision the Eden of the Bible in America also, explain much of the mystery of the early history of man and prove that the peopling of the whole world was effected by swarms from America, his investigations enabling him to trace distinct migrations to which were due the peopling of India by one offshoot, the offthrowing and course of the great German tribes, which finally reached Europe, and, as perhaps the latest, that which proved the Greek and Latin peoples.

The amount of evidence which he is able to adduce is extraordinary, and it is to be hoped that the author, a man seventy-two years of age, still of wonderful vigor of body as well as intellect—a man who has devoted himself to science, unless when the call of his country brought him to the battle-field to win and defend its independence—will live long enough to produce and elaborate this great work, which his patriotism as an American and his enthusiasm for science both lead him to look upon as the crowning glory of a long life of action, travel and study.—*Deseret News.*

UTAH NEWS.

The *Deseret News* gives the following :—

SANPETE.—Our traveling agent writes from Ephraim, as follows :—

"I had the privilege to attend two meetings here, and I find the people more alive to their religion than in any other place I have visited. Their meeting-house is so far advanced that they can use it for Sunday meetings. The carpenters are steadily at work, desirous to complete it in the best style. When finished it will be a credit to the inhabitants here. They are also at work on their new co-operative store, a large fine building, two stories high. The upper room will be used as a hall for recreation. The building is 65 feet long by 35 feet wide, of white rock, the front smooth-dressed, the remainder hammer-dressed. It will be up to the square in about two weeks. Dwelling houses are also being reared in all directions, and almost all have to enlarge their granaries, having raised more grain than ever was raised before here in one season. The meetings are well attended and a spirit of peace and union prevails. The promptness of the people to pay up as they have, is an evidence of their general good character and desire to build up the kingdom of God. Some of the brethren are away from home hauling produce to Pioche on contract. Others are about starting, and some not yet threshed."

SMALL-POX.—Wm. Reeves wrote us from Centerville, Nov. 19th, as follows: "A young man who came in the last immigration to this place was taken down with the small-pox on Saturday last. He was immediately placed under the care of brother Richard Prophet, to whose skill and faithful attendance we are mainly indebted for the favorable termination of the recent cases of small-pox in this place, and we hope this case will terminate alike favorably, as every means is being applied to that end and to prevent the disease from spreading."

ST. GEORGE.—A correspondent writes : "A new school-house in the First Ward of this city is just completed, which gives us now a good, respectable and comfortable school-house in each of the four districts in this city, each of which will soon have schools. Besides these, we have in the Social Hall a normal school of good character, also several primary schools are now in operation. Work is going on in finishing the great hall of the new Tabernacle. It is anticipated that it will be ready for use about New Year. Considerable other improvements are being made, among which is a new P. O. building. We have sunny weather, but nights are frosty."

The *Salt Lake Herald* gives the following :—

HEAVY STORM.—On Monday night November 11th and the early part of the following morning a furious storm prevailed throughout the city and neighborhood, consisting of a high wind, hailstones, sleet and rain.

BURNED TO DEATH.—The following painful item has reached us by Deseret telegraph line :—Logan, 18.—Yesterday, at 5 p.m., while Lars Larsen, of Hyde Park, was at meeting, his five year old girl got near the front of a stove, the fire caught her dress, which caused her death in two hours. Her mother had only been absent from the house five minutes. Dr. Ormsby attended.